HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 22.] FRIDAY MORNING, JUNE 23, 1809. [VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

LIBERTY, NO. 21.

THE increaſe of civil and religious liberty in this country, ſince the declaration of independence, is truly aſtoniſhing, and will be the wonder of all future generations. Look back to the times when in Virginia the man who refuſed to have his children ſprinkled, was obliged to pay a fine of ſo many pounds of tobacco. When in New England men were *fined, whipped, impriſoned, baniſhed,* and *hung* for not worſhipping according to the law of the ſtate. View the iniquity practiſed by a ſet of men whom the ignorant conſidered ſervants of Jeſus Chriſt, who, in the name of God and the king kept the people in ignorance, that they might rule them with rigor.

Theſe things were done in the reign of the kings of England, in a government which many now luſt after, as the Iſraelites luſted for leeks and onions.

While we are under the tyrannical government of *George* the third, civil and religious *liberty* exiſted here in name; but who poſſeſſed it? No man in this country; nor could we have ever known the glory of it, had not independence been declared, acknowledged, poſſeſſed, and enjoyed by millions.

The conſtitution, and frame of government, adopted and ſupported by a large majority in this country in conſequence of independence; has been, and ſtill is in favor of liberty, civil, and religious. According to the conſtitution of the general government, and that of each ſtate, every perſon is to be equally free as to his belief and practice in matters of religion, where it is not injurious to others who are allowed the ſame; and though in a few of theſe ſtates, ſome laws are made contrary to the conſtitution of the ſtate, yet this is by no means the caſe with the whole.

In Connecticut, Maſſachuſetts, and New-Hampſhire, there are things allowed of by law, which are not allowed by the conſtitution. In all the other ſtates, which are fourteen, there is I believe no law reſpecting religion whatever. This in thoſe ſtates prevent diſputes on that ſubject. When we as a nation became independant from the crown of Britain, there were thouſands among us, who loved this country as a place of reſidence, and the government of England as the one moſt congenial to their feelings. They wiſhed for a religion which depended on the government; where the magiſtrates determined what ſhould be conſidered articles of faith.

Theſe people have remained among us like the ſeven nation in Canaan to be overcome by little, and little, and when we as a nation have been inattentive to our privileges, they have been as briars in our eyes, and thorns in our ſides. And when they can tear our fleſh, and plead for Britain, they are always ready to do it; yet notwithſtanding all this, the republican principle is conſtantly prevailing, and as this prevails, *religious liberty* prevails with it. Notwithſtanding all the exertions againſt republicaniſm in New-Hampſhire the year paſt, I do not think there was ever a day, when the people were faſter increaſing in the knowledge of civil and religious liberty, than at the preſent; and though a Federal Governor is choſen the preſent year; yet the people have not given up the principles of republicaniſm as ſome ſuppoſe. So ſmall a majority as 118, proves that the people have not given up their rights to deſigning individuals.

One proof of the increaſe of the knowledge of civil and religious liberty in this ſtate is, the preſent ſituation of the clergy. There are I believe but few in the ſtate but tremble to ſee what is coming on them as a body. I am told that a vote in general court laſt year to give them a dinner at the expence of the ſtate could not be obtained without calling for the yeas and nays, and that it could not be obtained this year on any terms.

It was ſaid that the governor and council after returning from the meeting houſe, went to their apartment, the repreſentatives to theirs; leaving the clergy in the ſtreet, each one to look out for himſelf. Some of the clergy in this ſtate are diſmiſſed, ſome ſhut out of the meeting-houſe, as the only way to keep them out, ſome the people are leaving.

While theſe things are taking place on one hand, on the other, the miniſters of Chriſt are *travelling, preaching,* and *baptizing* with apoſtolic ſucceſs, while the commandments and doctrines of men are falling to the ground, coming into contempt, like the books uſed by the maſters of arts in Epheſus, when by the preaching of Paul the word of God grew mightily, being publiſhed throughout all the region.

Since the fall of ſtate religion in Vermont, there has been a rapid increaſe of New teſtament knowledge among the people. Party denominations in various places are dwindling, particularly the *baptiſts, methodiſts,* and *univerſaliſts.* The preſent proſpect in Vermont, is glorious; ſeveral who had been bound by baptiſt articles, and methodiſt diſciplines, are ſubmitting to the law Chriſt has given them, and rejoicing in the glorious liberty of the ſons of God. Lord let this work ſpread through all the earth.

Elder Sabin's Second Letter to Elder Page.

Lindon, Ver. Dec. 1806.

DEAR BROTHER,

I received your letter ſome time ſince, dated at Waterford, Nov. 29, in which I found ſome things, as I think, not quite correct. The following therefore is deſigned to point out thoſe errors and correct them. I purpoſe to write with chriſtian plainneſs, and yet with brotherly affection,

You firſt poſitively deny going to brother *Simons* to perſuade him to perſuade others to join you. But did you not tell him you thought it beſt to form (what you call) a chriſtian church, and aſſign your reaſon for it? Did you not deſire him to get the minds of the people on the ſubject? This I believe I can prove by ſubſtantial witneſſes. If ſo, where does this differ from my former ſtatement? Is not this perſuading? If it is not, pray tell in what the art of perſuading conſiſts? I always thought, that perſuading conſiſted in the ſtatement of certain propoſitions, and giving reaſons for the truth, importance, and excellency of thoſe propoſitions; and if your conduct did not anſwer this deffinition, I confeſs myſelf a ſtranger to deffinitions.

You tell me, you think it was beſt to form a *chriſtian church,* in that place. But after all you cannot deny, but that this would be a party, and one more than was there before; for it would be ſeparate from all other chriſtian ſocieties. So that your *pretended* love of union would only be an increaſe of parties. You emphatically call it a *chriſtian church,* by way of eminence; but in order to make it appear that it would be a *chriſtian church* in this ſenſe, you muſt prove that the apoſtles formed their church in this way; which is impoſſible for you to do. But why would this be any more a *Chriſtian church* than a Methodiſt ſociety? Would they be any more pure in doctrine? Nay; for they would have ſtill their own doctrinal opinions. Would they be any more pure in diſcipline? Nay; for on this they would alſo retain their own opinions.—

And if they were huddled together, both Calvaniſt Baptiſts and Methodiſts as you wiſhed to have them, they could not be purer either in doctrine or diſcipline than Methodiſts, unleſs you can prove that a part of church purity conſiſts in an oppoſition of ſentiments, both in doctrine and diſcipline. But would they be more pure in heart or life? If they would, what would conduce thereto? A great diverſity of ſentiments and the want of a ſtated leader? If theſe would not conduce to purity, I know no great advantage they would gain by being formed into a *chriſtian church*. On the whole it appears to me to be only a covert way of increaſing your own party. In this particular I am diſſatisfied with the conduct of many (I do not ſay all) of the Free-will Baptiſt brethren; they profeſs to be ſuch enemies to all parties, and yet they never fail to make parties in our reformations, if they can.

I profeſs to love all chriſtians, yet I publicly and privately profeſs to believe my own ſociety to be more ſcriptural in doctrine, diſcipline and practice, than any other; I am therefore bound by the law of love, to do all I can conſiſtent with truth and charity, to build up and eſtabliſh it; yet I am not unwilling that others ſhould have the ſame liberty of choice as well as myſelf, and I live in earneſt and comfortable expectation of meeting many of them in my heavenly Father's reſt. And if you and your brethren would make the ſame profeſſion, and act congenial therewith, I ſhould think you conſiſtent with yourſelves; but to profeſs yourſelves ſuch enemies of parties, and yet be in continual labour to increaſe the number, is to me a myſtery which I cannot ſolve.

You confeſs you have circulated Mr. S's books, and think you had a right or liberty ſo to do. If I do not much miſtake, ſeveral perſons told me in Littleton, that you denied having ſpread them; but of this I will not be too poſitive. You plead a right to circulate them; but you had no right, unleſs you believed they contain the truth. But you cannot in ſober reaſon believe, that his "Review," is founded on fact. Every ſober man knows, who has read and compared that with the diſcipline, that it contains ſeveral *abominable* and *ſlanderous* falſhoods. One of which I ſtated in the former letter, and another is, that the rule of our Church is wholly in the hands of the Biſhops; a third, that the people have nothing to do with the ſalaries of the preachers, with ſeveral others leſs glaring. Theſe you muſt know to be falſhoods. I aſk you then, on what authority you plead a right to retail falſhoods? If you have ſuch a right, will not the ſame authority give it to me? If I may have it, may I ſpread falſhood of you and your people? My chriſtian charity induces me to believe, that you uttered this ſentence inconſiderately; and that on ſecond thought you would recall it; for you cannot be ſo blind to the ſpirit and rules of chriſtianity, as to ſuppoſe you or any other man, has any juſt right to retail *ſlanderous lies*.

You oppoſe our Diſcipline becauſe you conſider it not according to chriſtian liberty. But I believe it impoſſible for you or any other man, to point out any greater bondage, than was in exiſtence in the chriſtian church in the apoſtolick age. Many have undertaken to prove it a piece of human bondage; but they have only ſent out into the world falſhoods by wholeſale or retail, as E. S. has done. When men are obliged to tell non-truths to ſupport their cauſe and carry their point, it always proves the weakneſs of their own cauſe, and the ſtrength of that they attack; thoſe who have made war on our diſcipline have therefore only rendered themſelves infamous in the minds of ſober men.

I am ſuch a friend to good order, and ſuch an enemy to *Eccleſiaſtical Democracy*, that I more and more admire and love our mode of church government, the more it is ſpoken againſt. But as you complain ſo much of want of liberty among us; I would lovingly put you in mind of that article you hold reſpecting the mode of Baptiſm, which is as binding as all our Diſcipline put together. I intreat you to complain no more of bondage in our ſocieties, till you give your members and others liberty to chooſe the mode of Baptiſm for themſelves; or elſe prove that God has commanded the mode of immerſion in explicit terms; which you nor any other man can do. I wiſh you to conſider the preceding remarks, and if I have miſtook in any thing be ſo kind as to point it out. In the mean while if any thing accrimonious has eſcaped me, either in this or the foregoing letter, I hope you will pardon me, and may God alſo forgive. My ſtile of writing is perhaps peculiar to myſelf; it is rather nervous, but I hope it breathes nothing contrary to the ſpirit of a true chriſtian.

May God forgive us our follies, ſanctify our ſouls, and ſave us in his eternal kingdom, for Jeſus ſake; ſo prays him who would gladly meet you at the throne of grace, and lives in earneſt hope of meeting you before the throne of glory.

ELIJAH R. SABIN.

P. S. As to what you ſay of our preachers going into *Montpelier*, I know nothing of it. If they went in the manner you deſcribe, I do not approve of it. As to their coming into Cabot, they did not enter into your church, but into a diſtant part of the town, and there God bleſt their labours; and they have as good a right to theſe as any other ſouls; but the caſe was widely different at Littleton. I adviſed Br. Sampſon not to perſuade your members, only if they wiſhed to join, I wiſh them to have the ſame liberty we give ours; and neither of this you nor I ſhould complain. Adieu!—

Remarks on the above Letter.

Firſt. Mr. Sabin, in ſpeaking of a *Chriſtian church*, ſays it is impoſſible to prove that the Apoſtles formed churches in this way; that is a *chriſtian church*; but before he has finiſhed his letter, he tells us that there was a *chriſtian church* in the days of the Apoſtles. His words are theſe; "*But I believe it impoſſible for you or any other man, to point out any greater bondage, than was in exiſtence in the* CHRISTIAN CHURCH *in the Apoſtolic age.*" What need we any further witneſs?

Second. After Mr. Sabin has charged me with publiſhing a LIBEL, FALSHOODS,—LIES by wholeſale or retail, for ſtating that the rule of the Methodiſt church is in the Biſhops and not in the people; he has declared himſelf an enemy to a *government of the people*, and a friend to the *oppoſite*, where a few rule the whole. His words are theſe; "*I am ſuch a friend to good order, and ſuch an enemy to* ECCLESIASTICAL DEMOCRACY, *that I more and more admire and love our mode of church government, the more it is ſpoken againſt.*"

What muſt a *thinking impartial* reader ſay to this? He declares himſelf an enemy to *eccleſiaſtical democracy*. *Democracy*, means a government of the people;—this Mr. Sabin ſays he is an enemy to; and admires and loves their mode of church government. What is it? ARISTOCRACY; or a government of the *chief men*, or *nobility*.

How Mr. Sabin could come out in this way, after charging me with publiſhing "*ſlanderous lies*," in ſaying their government was oppoſite to DEMOCRACY, is what I do not underſtand. Some blame me for publiſhing theſe things; but where is the public man on earth, who can with propriety remain ſilent, when charged with a libel, for ſaying only what his oppoſer acknowledges true! I do not publiſh theſe things to injure Mr. Sabin; but to let my fellow men know that the Methodiſt government is contrary to the government of this country, and the Liberty which Chriſt has by law given to all his followers.

Two things are evident; the Methodiſts, as a body, hold to *political* DEMOCRACY, and the miniſters to ECCLESIASTICAL ARISTOCRACY, and it is a fact that there is an ARISTOCRACY growing in this *republic*, as faſt as the Methodiſt government is embraced. It is ſaid that Mr. *Aſbury* was conſidered a *Tory*, in the American war, and it is ſaid that on this account he kept hid for ſome time in *Baltimore*. I am told that when he preached in this town a few days ago, he mentioned that our former rulers were ſuperior to thoſe now in authority. The reaſon why the Methodiſts are political *republicans* in this country is plain, on this account they have full liberty, to raiſe their *eccleſiaſtical Ariſtocracy* in a *republican* ſoil. Were they a majority in this country, without any doubt in my mind, we ſhould ſee that power exerciſed over the whole country,

which a *circuit preacher* exercises over a member in the class, whom he expels at his pleasure from the community, for speaking against the *discipline*, though his conduct in other respects is according to the new testament.

That the Methodist government is an *ecclesiastical Aristocracy*, and *anti-christian*, is plain from the words of *bishop Coke*, as related by Mr. *Guiry* in his History of Episcopacy, p. 371, in the following words:

"Mr. *Asbury*, who is forward on all occasions to assert his own consequence, proceeded to choose out of the conference, a few men, to act as a committee, this committee he directed to meet him, and *T. Coke*, in the evening, at a private house. When the committee assembled, instead of attending to the affairs of the council, which was the very business the conference was called to consider, they begun to revive the book of discipline. The committee enquired of Mr. *O'Kelley*, whether he would pass his word to abide by what the conference should do—tell me, (he replied) what you intend to do. They answered, we cannot tell, but we will pass our word to abide by the decision of this conference. Mr. *O'Kelley* perceiving Mr. *Asbury's* design in appointing him one of the committee, utterly refused to lay himself under any such obligation. The next day *T. Coke* reported to conference, the proceedings of the committee, and to magnify the dignity of that body, said—"*The members of this conference are the representatives of the people, and we are to all intents the legislature of the Methodist Episcopal Church, and the government is* ARISTOCRATICAL—*You may call me a weather-cock*"—A weather-cock is a very suitable thing for a *wind-mill*, to know how to turn it, whenever the wind shifts. Wherever a church is under a *Bishop*, when you know how his mind stands, you know how the whole will conduct under his direction. This is, I suppose, what *bishop Coke* meant when he said, "*you may call me a weather cock;*" one to shew the mind of the whole ARISTOCRACY. These remarks may serve to prepare the minds of my readers for a further illustration of these things, in answer to Mr. Meritt's animadversion, &c.

Letter from the Ministers of the Christian Churches at the Southward, Dated May 27, 1809.

"We whose names are here unto subscribed, being *Ministers* in the *Christian Church* assembled from different parts of Virginia, and North Carolina, at Shiloth meeting-house in the state of Virginia,—To our Christian brethren in the New England states,—Greeting.

Brethren—From our beloved brother *Fredrick Plummer*, we have received such information of you as causes our souls to rejoice, and induces us in this manner to express our sentiments.

We are informed that you receive CHRIST as ONLY HEAD OR KING of the church, to the exclusion of *Popes*, *Cardinals*, *Arch-Bishops*, *Bishops*, or any body of men invested with legislative authority for the church of God. We believe that one head is sufficient for one body, and more heads than one would make any being a monster. The church is said to be the "body of Christ," and Christ the "head of the body." We rejoice that the government is on the shoulder of the *Saviour*, and cannot forbear to express our joy that a people exist in New-England, who like us have rejected human heads, and cheerfully submitted to the authority of Christ alone.

In consequence of your receiving Christ as only head, and ruler of his church, it necessarily follows, *that his law as contained in the New-Testament*, should be received without any addition, abridgment, alterations, or embellishments, to the exclusion of all articles of religion, confessions of faith, creeds, &c. &c. &c. composed by men. That the *New-Testament* is alone sufficient for doctrine, reproof, correction, and instruction in righteousness, is a sentiment in which we are confirmed; and experience has taught us to believe, that, as like its author it is perfect, so it answers every purpose to promote the peace, happiness and prosperity of the church of CHRIST, and has a direct tendency to prevent those jars and contentions which always have, and always will attend imperfect human productions.

We are informed that like us, you have rejected all other names by which you may be designated as a religious body, but the name CHRISTIAN. This is matter of great joy to us, because it is the name by which the primitive disciples of Christ were first known in *Antioch*. We also conceive it a proper name given by the Holy Spirit to the Church which is said to be the *Lambs wife*, consequently should be called by his name. Moreover we are of opinion, that many distresses and sorrows have been experienced by many of the children of God, in consequence of other names assumed by them, expressive of their attachment to certain articles of religion, creeds, forms of government, manner of administering ordinances, or of certain founders of their sect or framers of their systems.

Dear Brethren, our fervent prayer to Almighty God is, that we may not be *Christians* in name only; but that we may largely partake of the "divine nature," and in a greater degree feel Christ the hope of glory formed in our souls.

We feel thankful to God that on these points we agree with you. O that the Mighty God of Israel may pour out his Holy Spirit upon us! We do love you and most ardently desire your prosperity and happiness. Do brethren pray for us, that we may honor the Christian name, serve our God acceptably, finish our course with joy, and finally shout the high praises of the God of our salvation in the mansions of eternal glory.

We are dear brethren, yours in Christian love.

WILLIAM GLENDENNING.
JAMES JACKSON.
WILLIAM GUIREY.
THOMAS E. JETER.
JOSEPH H. BLAND.
T. RAY. (of South Carolina.)
HENRY HAYS.
GEORGE WILKINS.
JAMES HAYS.
ELLIS EVANS.
JOSEPH THOMAS.
JOHN SLED.
WALTER CHUSTEAN.
JOSEPH HATCHETT.
WILLIAM MORE.
PHILIP VASS.
JOHN HAYS.

The following, from Br. Fredrick Plummer, to the Editor, came in the above letter, which will be satisfactory to many of our readers.

Alexandria, (Vir.) June 11th. 1809.

"Beloved Br. Smith, through the grace of God I am well, excepting some fatigue of body, having just returned here after a journey of 25 days, and riding between 6 and 7 hundred miles on horse back. I desire to thank God that he has opened my way to proclaim Christ Jesus to thousands. The fruits of my labour I hope to see in eternity. I still feel engaged in the sweet service of God in publishing salvation to poor sinners; and thanks to God, he causes his word to take effect. My love to all the faithful in Christ Jesus. May God bless you with all grace and grant that we may meet in glory. Farewell.

FREDRICK PLUMMER.

Revival of Religion in York and Cumberland Counties, district of Maine; communicated in a letter from Elder Henry Hobbs, to the Editor, dated Waterborough, May 26, 1809.

DEAR Brother in Christ, and in the bonds of the Gospel,—Are you with for all the religious intelligence that you can have, that it may spread through the world as far as it can, that all the lovers of Jesus may rejoice who hear of the rise of the *Redeemer's kingdom*. I here give you a short account according to the best information I have of the work of God, in the towns of Gorham and Standish.

Last fall, (I think in November) a little Girl from Saco, on a visit to Standish, felt in her heart to preach Jesus to them, being assembled with the brethren in the

The attention of the people began to be called up, and in a ſhort time ſome were hopefully converted ; and the work has been going on and ſpreading round in thoſe parts until this time. In March I was there, ſaw a number of them, and heard them ſpeak of their joy, and praiſe their King. The number of converts then was about 60 or 70. It has ſince ſpread into Gorham, and ſeveral parts of that town for two months has been ringing with the praiſes of God. Elder Pelletiah Tingley informed me, that he was among them 10 or 12 days in April, and that they had meetings day and night ; ſome other Elders were there, but ſcarcely had opportunity to preach, or hear a regular ſermon preached among them, the young brethren and ſiſters were ſo engaged in praying and exhorting the people to repent. The number of converts was then about two hundred. I was informed by a brother this week, that they concluded the number of converts now exceed three hundred, and that there are daily additions.—Buxton, an adjoining town, begins to ſhare a part. In ſeveral other towns around at a little diſtance, the Lord is doing wonders in opening the eyes of the blind, and liberating poor priſoners, who rejoice and leap for joy, to looſe their chains of pride and unbelief.

HENRY HOBBS.

Baptiſm in Greenland.

ON Wedneſday June 14th, Elder *Levit*, the brethren of Greenland with ſome of the brethren from Portſmouth, met at the houſe of Br. *Airs* to hear ſeveral give the reaſon of their hope in Chriſt. Nine came forward who wiſhed to be baptized according to the new Teſtament. Br. *Airs*, with ſeveral others had joined the Methodiſt claſs ſome time previous to this ; but ſeeing how the *Methodiſt miniſters* treated baptiſm, making the choice of the people a rule of baptiſm, inſtead of the example of Chriſt and the command recorded in the New teſtament, they were convinced of the impropriety of ſuch conduct, and determined to be baptized according to the New teſtament. Mr. *Pickering* wiſhed to baptize ſome of them as they read baptiſm in the bible, though he did not believe that the only way. They objected to this, becauſe whatſoever is not of faith is ſin, and choſe to be baptized by one who believed in baptiſm as it is commanded in the New teſtament. One of the nine was eleven years old, another twelve.—The manner in which the minds of theſe brethren were led reſpecting baptiſm was remarkable, eſpecially the two youngeſt. The little boy of *twelve* years, was aſked in the meeting, the following queſtions ; "Do you not think that ſprinkling will anſwer for baptiſm ?" He anſwered, "no, that is no baptiſm at all." "Why do you wiſh to be buried in baptiſm ?" He anſwered, "becauſe I wiſh to be baptized as my Saviour was."—"How do you know he was baptized in this way ? Is it not ſaid they came "unto the water ?" He replied, "I read in my bible "they went, down into, and came up out of the water." The little girl ſaid her mind had been much tried about baptiſm, having heard ſo much ſaid upon it, her prayer was to be led by the ſpirit into truth, ſhe read the command in the bible, and ſeven times ſhe dreamed of being baptizad as ſhe read the New teſtament when awake.

On Thurſday, the Brethren from *Greenland*, *Portſmouth*, *Hampton*, *Stratham* and *Newington* met at *Greenland* meeting-houſe, at 3 o'clock, where a diſcourſe was delivered by *Elder Levit* from Eph. v. 1.—After preaching, the aſſembly met at the water ſide, where the nine, with another who came forward that day, were baptized after the example of the King of glory ;—many rejoiced in what was done, the ſpectators conducted with decency, the meeting cloſed with ſongs to our great DELIVERER.

MR. EDITOR,

Pleaſe to publiſh the following remarkable anecdote in the Herald.

NOT long ſince, a little girl in the diſtrict of Maine, was converted to God, and in obedience to the command of her Saviour, was about being baptized by a Methodiſt preacher, having previouſly related the dealings of God with her in her converſion. After having repaired to the water ſide, the preacher led the little girl down into the water, and then ſaid to her, "*how do you chooſe to be baptized ?*" the little girl anſwered with aſtoniſhment, "Sir I don't know what you mean ! I read in my bible, one Lord, one faith, *one baptiſm*, and if you have any more, I do not wiſh to be baptized by you ;" they then both walked up out of the water. Said the little girl, "I wiſh ſome miniſter that has faith in one baptiſm was here, that I might be baptized as my Saviour was." According to her deſire, ſuch an one was preſent (a Baptiſt miniſter) who having before this been ſatisfied with the relation of her change of heart, ſtepped forward and ſaid to her, "I will baptize you with all my heart." They then both went down into the water, and he baptized her, while her little heart overflowed with the love of God manifeſted to her in calling her out of darkneſs into his marvelous light, and affording her an opportunity of ſubmitting with *pleaſure* to that ordinance ſo much *diſpiſed* by wicked men : ſo much *neglected* by thoſe who profeſs to be *diſciples of Chriſt* : and ſo much made *void* by thoſe who profeſs to be *miniſters of Chriſt, to keep their own traditions*.

How muſt that miniſter feel, when the little girl refuſed to be baptized by him, becauſe he made the feelings of thoſe to be baptized a *rule*, inſtead of attending to the command according to the New teſtament ! Surely the child was taught by him who "called unto him a *little child*, and ſet him in the midſt of his diſciples, and ſaid, verily I ſay unto you, except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven."

Let each one who may read the foregoing account, ſee the importance of learning of him who taught the little child, inſtead of learning of thoſe who "teach for doctrines, the commandments of men," and obey him who has ſaid "ye are my friends, if ye do whatſoever I command you."

Origin of Health Drinking.

This ill-bred and ridiculous practice took its riſe from the time of the Danes being in G. Britain, when it was cuſtomary with them while an Engliſhman was drinking to take the opportunity of ſtabbing him. To guard againſt Daniſh treachery the Engliſh entered into a combination, to be mutual pledges of ſecurity to each other while drinking. When, therefore, an Engliſhman at that period drank to his friend, his tacit language was—"Sir, I am afraid that ſome malicious Dane will ſtab me or cut my throat, whilſt I am drinking ; I beg the favour of you to watch carefully, that I may drink in ſafety." To which his friend was ſuppoſed to anſwer—"Sir, I will pledge you and be your ſurety."—He then replied—"I am much obliged to you, ſir ; *your health*, that you may live till I have done drinking, and ſave me from his wicked intentions." Since the cauſe which produced the above cuſtom has ceaſed to exiſt, the practice may now be abandoned with the utmoſt ſafety.

Boſton Pat.

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